

ANNIVERSARY NUMBER

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, FEB. 27, 1913

NEW SERIES, VOL. XV., NO. 9

## On Toward the Goal!

WITH this issue the present management of The Baptist Record completes its first year of service. One year ago the editor saluted the Baptists of Mississippi and assumed the responsibility for making a paper that could perpetuate the traditions of his predecessors, worthily represent the Lord's hosts in the State and adequately advocate the faith of Christ and the work of the Kingdom. Never a man entered upon a great task who knew less about the details of the business, but with faith in God and many assurances from the brethren he put his shoulder under the burden. He Who said, "My grace is sufficient for you" has fully made the promise good. With deep gratitude to God and sincere appreciation for the kindness of the brotherhood we turn our faces to the larger work of another year. The past year has brought more work and less sleep than any in our experience, but the favor of God and the kind words of our readers have been sufficient compensation. It is not probable that any other Baptist paper has enjoyed such a per cent of increase in circulation. But we have hardly begun. Fifty per cent of our membership is yet untouched by a religious paper and have but little vital sympathy with the great work of the denomination. In every way we are going to endeavor to overcome this and put the paper in every home possible. We need the help of every reader and are writing a personal letter to every subscriber, which you will receive through the mail. It is not a statement of your account but a proposition by which you can help us to increase the number of readers to The Record and secure free a book just from the press by one of the greatest preachers we have ever had. This works good to all concerned. Read the letter and help to double the number of subscribers and of the laborers in the vineyard. Let everybody accept his share of responsibility in making the paper better, and helping that it may minister to a larger constituency.

## CONTRIBUTED ARTICLES

## BACK TO THE CHURCH.

The local church is the greatest organization in the world today. Jesus said, "On this rock I will build my church and the gates of hell shall not prevail against it." The devil knows he can't destroy the church by attacking it from without, and so he has changed his tactics and is content to cripple it by its pretended friends who claim to be helping it along. His first plan was to destroy the Bible by picking it to pieces—claiming it to be its friend—but rejecting certain portions of it as uninspired and accepting other portions as true, under the guise of "higher criticism." This plan has also failed, for the reason that there was no criterion by which to decide what was true and what was false, except a verifying faculty in each man, which means that this verifying faculty is of greater authority than the Bible itself.

The church is local in its conception and development. The popular conception of the church is not, I fear, the Scriptural one. When Christ said, "I will build my church," He meant it to be a typical organization. The church is an assembly, and every assembly is conceived as local. When I say, "the horse is the most useful of all domesticated animals," I do not mean by that, one great big herd composed of all the little horses in the universe, but any one of all the horses of that class of animals known as the horses. When I say that "the oak is the most stately tree in the forest," I do not mean one great big oak composed of all the little oaks in the universe, but I mean the oak as a type of that class of trees known as oaks. Likewise, when I say church, I do not mean one great big church composed of all the little churches in the world, much less do I mean a great big invisible, theoretical, hypothetical, nonentity, but my conception is of a single typical assembly out of all similar bodies. And when I say, "back to the church," I do not mean that big something that has no real existence, as a matter of fact, but back to the local organization—the one militant force through which, in co-operation with all others of its class—the manifold wisdom of God is to be made known to the principalities and powers.

I have been slow to criticise the manifold movements, in addition to our churches, such as the Y. M. C. A., the Laymen's Movement, the Men and Religion Forward Movement and the Federal Council of Churches, until I have had time to study their origin, operation and results to some extent.

The Y. M. C. A. is the oldest and least objectionable; and with certain limitations and restrictions I think it may be productive of good, especially in our colleges. The Laymen's movement is much younger, being not more than four or five years of age, but it is old enough to have manifested its util-

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2. Did they "gladly receive the Word?" No; they were willing to violate a plain teaching of God's Word in order to complete the farce.

3. Were they "all baptized?" No; I dare say that 90 per cent of that assembly believed that the Bible teaches immersion only for baptism, and yet I venture that not over 10 per cent of that 2,000 had ever been baptized.

4. Had they "continued steadfastly in the apostles' doctrine?" I do not mean in the "apostles' creed," for I am sure they could have met that test. But there may be quite a difference in the "apostles' teaching" and "apostles' creed." The very first thing in it may be wrong. "I believe in God the Father." But suppose I ask, Father of whom? All men, or just so many as are sons of God by faith in Jesus Christ?

5. Were they in "fellowship?" All denominations in this country and in "fellowship?" If you may truthfully call black, white, then you may say that the 2,000 were in fellowship.

6. "Breaking of bread and prayers." Without fulfilling the former conditions, what a mockery—what a travesty on that sacred ordinance! W. A. Jordan.

## Mississippi Woman's College

I had a pleasant day at Richton last Sunday. In the morning I talked on missions and at night on Christian education. They are looking forward with much pleasure to the coming of Pastor S. G. Pope. Prof. Stringer makes a fine superintendent, and has some good teachers, among them Mr. A. N. Shoemaker, a graduate of Mississippi College.

Dr. Greaves preached a fine sermon last Sunday at the Immanuel church. He is one of the liveliest wires the Foreign Mission Board has.

We had fine services and a fine Sunday School today. The senior class entertained the juniors with a reception Friday night, and Saturday night the Hermenian Society gave a concert which was enjoyed very much.

Brother N. R. Stone, of Water Valley, is to be with us at prayer meeting Wednesday night.

Among our out-of-town visitors have been Mrs. J. H. Rogers, Pachuta; Mr. Rush, of Lux; Mrs. Ward, of Mize; Mr. Cowan, of Leakesville; Mr. Breland, of Moss Point; and Mr. Hamilton of Sanford. Brother J. C. Parker, of the hospital, was also with us Tuesday morning at chapel.

J. L. Johnson, Jr.

The Foreign Mission Board is receiving glorious reports from the front. The missionaries tell of great advance and still greater opportunities. These things ought to bring a noble response from our people at home. It is a challenge to our faith and liberality. We must not hinder our missionaries in their advance movements by failing to furnish reinforcements and material support.

## As to the Federal Council.

1. Were they "of one accord?" Pretentiously, hypocritically—yes. Actually, sincerely—no.

Thursday, February 20, 1913.

## THE BAPTIST RECORD.

## Mississippi College

## MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Dr. W. T. Lowrey, who led to victory the first endowment movement, and also the building campaign, now leads his great church and schools at Blue Mountain to a great victory in support of the second endowment campaign. In this he demonstrates most beautifully that he can take a place, as pastor, in the ranks and co-operate as heartily with the campaign manager as any pastor in the State. As soon as I was elected, he wrote a friendly letter, pledged his support and co-operation. When I asked him to present the endowment and take his own subscription, he readily did so and the result is \$4,000. Suppose every pastor in the State had done as he has done. If so, March first would have seen the \$200,000 subscribed and the secretary going back to his evangelistic work. May the Lord bless this great leader and spare him to His cause for many, many years.

Brother Mayfield reports Ruleville to have subscribed \$750 and more to follow. Monticello goes down for \$364, and in addition one brother gives a town lot that he values at \$100.

Vanilla gives \$57 with more to follow. Bassfield goes down for \$328.30, with more to follow.

Sontag gave on a Monday night appointment in subscriptions and cash \$116.40 with more to follow.

Georgetown went down for \$480.35 and the promise that the Sunday School would add \$50 and the W. M. U. would add \$125, which will run it up to \$655.35, which is good under present conditions. The pastor, Brother R. A. Eddleman, led out with \$100. A widow gave another \$100, and others came with smaller amounts with the above results.

It is glorious to see how nobly the people give, for the glory of the Master, in this great movement.

Brother W. M. Burt, whom I missed while in Hattiesburg, met me on the train and added his subscription of \$25 to that of the First church of last week.

Also Brother R. R. Berry, of Prentiss, and H. G. Greer, of Topisaw church, made a subscription of \$25 each.

The thermometer now stands at \$61,000 plus. The credit is due to the faithful pastors and their loyal people and the honor and glory is given to the Great Shepherd of the flocks.

Many of God's faithful ones hold communion daily with Him, I am sure, and I ask that this work and the workers be remembered at His throne.

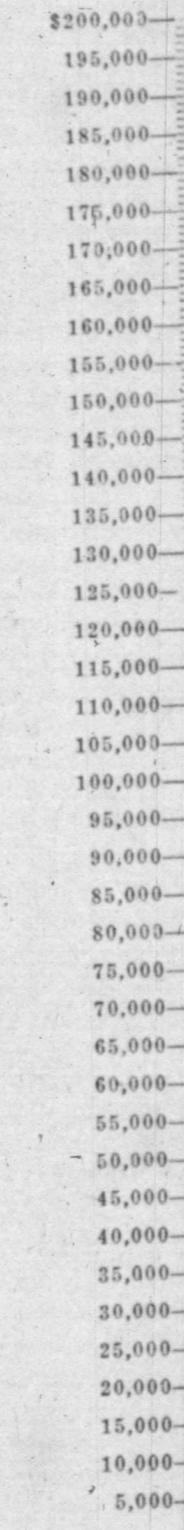
"Ye also helping together by prayer for us." II Cor. 1:11.

Brethren, the burden is heavy—and the co-operation of every one is earnestly desired and will be highly appreciated.

With sincere appreciation to all of those

## MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$61,000.00.

who are so kindly aiding in this work and with gratitude to God for His continued blessings, we press on in this glorious undertaking.

A meeting of the State vice-presidents of the Foreign Mission Board was held in Chattanooga on February fourth. Nearly all of the states were represented and the meeting was felt to be exceedingly profitable. The various State vice-presidents reported that plans for the foreign mission campaign were being rapidly perfected and they were hopeful as to the final result.

## BLUE MOUNTAIN.

Four thousand dollars was Blue Mountain's subscription to the Mississippi College fund. Twenty-five hundred of this amount was given by students, faculty and employees of Blue Mountain College. It was a joy to the pastor to take this matter in hand and do the work at Blue Mountain, for Brother McComb whose valuable time is so much needed at other places. Our people are happy over the fact, that without a visit from the agent, we have gone down for one-fifth of the two hundred thousand dollars.

Please allow the happy pastor to say that in many respects the Blue Mountain church is the best church he has ever known. There is not even a "tolerably" rich man in the church; most of them are people that the world would call "poor," but they are rich in faith and good works, and they are loyal to every interest of the Kingdom. Happy the man who is crowned with the confidence and affection of such a people!

Our meeting begins March 2nd. Rev. Bay Palmer, of Warrensburg, Mo., is to do the preaching. May thousands of prayers go up from thousands of hearts for God's blessing on the noble community and the hundreds of fine boys and girls gathered there in the schools.

W. T. Lowrey, Pastor.

## Hillman College

## SIXTIETH ANNIVERSARY.

This year marks the sixtieth anniversary of the founding of the institution. I do not believe there was ever a time in all those years when everything ran as smoothly as they have been running this session. The college is better equipped in grounds, buildings and educational appliances than ever before, and people who visit us now, after a few years' absence are surprised at the improvements.

The students of Mississippi College deserve much credit for their gentlemanly conduct and for the way they have avoided giving us trouble. There was a time when they and the Hillman girls made life unpleasant for those in charge, but for several years there has been a growing tendency in the other direction till now the relationship between the colleges is almost ideal. With the cordial feeling existing between the students and faculties of the two institutions, and with the campus enlarged the girls are allowed more freedom, are happier, and are doing better work than ever before.

I am proud of the way our girls and faculty responded to Dr. Provine's call for help in the endowment movement for Mississippi College. Girls never have much money, but our little band has gone down for over \$1,000. They are a noble, loyal set of girls. During the recent meeting held here by the great Dr. L. O. Dawson, of Tuscaloosa, Ala., every girl in the boarding department who was not already a believer, professed faith in Christ. It was a great meeting for the town and for both colleges.

M. P. L. Berry.

# The Baptist Record

Capital Nat'l Bank Bldg.—Opposite Post-Offce  
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

Entered at the postoffice at Jackson, Miss.,  
as second-class matter.

When your time is out, if you do not wish paper con-  
tinued, drop us a card. It is expected that all arrears  
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## EDITORIAL.

### Some things Not in Heaven.

In the book of Revelation there is given the prophecy of things that were soon to come to pass in the progress of the Gospel and the establishing of the Kingdom of God. All through the book there is constant contact with heaven, and at the consummation of the Kingdom, there is the bridal of heaven and earth. There is no book more inspiring and illuminating. It is instructive to note the things which John says are not in heaven, which cease to be needed and so do not exist in the perfected condition of His Kingdom.

There is no temple there (21:22) "for the Lord, God the Almighty, and the Lamb, are the temple." Hear the word. Here we need a place for worship, for the gathering of worshippers, and all the accessories that are helpful to the worship. We find it difficult to realize God, to lift up our hearts to him. We need aids to stimulate devotion, and every assistance to draw near to Him. Not so is it over there. His servants see his face. The instruments of worship are no longer needed. The material is swallowed up in the spiritual and the soul has direct and unhindered access to God. The presence of the Lord God the Almighty, and the Lamb, are sufficient to provoke the spirit's aspiration and satisfy it.

"There is no need of the sun, neither of the moon, for the glory of God did lighten it and the Lamb is the lamp thereof." Not only do material luminaries cease to be needed, but artificial helps become superfluous. Knowledge is direct and immediate. God is the source of all truth, and the Lamb is the instrument through which we come to the knowledge of it. Here we arrive at knowledge by slow and sometimes painful processes. We climb the long ladder and

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depend on many intermediaries to get at a fuller knowledge of God. There it is direct. We shall see Him as He is. Here we look into an obscure mirror that but imperfectly reflects or interprets God. We study commentaries, history, nature, and hear the explanations of others. There we shall see Him for ourselves and not another. His presence shall light every hour and every subject. In His light shall we see light. Again, it is said there is no night there. This naturally follows if there is no sun, for the night with us is simply the hiding of the sun on the other side of the world. In our present condition night is a necessity. It is the opportunity for rest and sleep. These are indispensable to our physical constitutions. No man or beast can continue at work without cessation for a week. Night comes on to give us the period of needed rest and refreshing sleep. But not so in the world of spirits and spiritual bodies. There weariness is unknown and activity is unceasing without any need of rest. Labor does not tire. It is easy to see how much more can be accomplished in a world like that, and what greater progress can be made. Here an ambitious young man burns the midnight oil and regrets to lay down his books. Men borrow from the night in their desire to make progress, are jealous of every minute lost and try to turn night into day, that the greater speed may be attained. There is so much to do, so much to learn, one wishes for a thousand years or a hundred lives, grudges every moment lost in sleep or in other time given to mere bodily needs. In the other world there is no time consumed in simply ministering to the body. There is no night there, no cessation of activity. Life is most active, vigorous, unwasting and full. It is a world electric with energy.

### Two Prayers.

Jesus said, "Satan asked to have you \* \* \* I made supplication for thee." How much goes on behind the curtains we cannot know. Just now and then the curtain is raised and we see the forces, usually invisible, that are at work in our lives. Three worlds are shown here radically different and yet touching one another and deeply influencing one another. Earth is between the two others and the object of great interest to both, eliciting active efforts of both. So it was in the opening chapter of Job, where God speaks with great joy and pride of His servant Job and Satan tells him he had been going to and fro in the earth and walking up and down in it. There he gets permission to test Job. A like scene is enacted in the case of the disciples at the time Jesus was taken from them. Satan saw his opportunity and made bold to use it. With marvelous effrontery he asks of God that the disciples may be turned over to him that he may prove the flimsiness of their attachment to Jesus and the worthlessness of their faith in Him. His request was granted.

But over against this is the supplication of Jesus, "I have prayed for thee." The influence of the netherworld expresses itself

in the personal opposition of Satan. The activity of the heavenly world finds its way into this in the personal ministry of Jesus. Before the bar of God two advocates make their plea in reference to man. One is the devil who acts as prosecutor and asks for conviction. The other is the Lord Jesus Who asks for an acquittal and prays that the cable of faith may not fail in the time of testing. The prayer of Satan may be granted. The prayer of Jesus is certain to be. Jesus offers His service as advocate to any who will accept him. He becomes the sure defense of those who receive Him. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is absolute and peaceful security for those whom He defends, for the ground of His pleading is His own atonement. "He is the propitiation for our sins, and not for ours only, but for the whole world." What He does for the believer He offers to do for all, for the atonement is sufficient for all. It is the duty of those secured by the intercession of Jesus to induce all others to accept his service as advocate with the Father.

### Who is the Devil?

The answer here given does not deal with his origin, but seeks such information only as his name indicates, corroborated and illustrated by references made to him in the Bible. The name of a thing ought to give a correct idea of its character, and when the name itself is found for the first time in the Bible we may conclude that it accurately and authoritatively describes the thing or person to which it is applied. In this case the chief activity of the devil is shown to be in bringing accusations against others. The word means "accuser" and he is called the "accuser of the brethren."

In the story of Job he is seen showing his teeth in a sneer as he charges that this servant of God is only good for what he gets out of it, that he is faithful only because he is well fed, that it is a case of piety "for revenue only." "Skin for skin, all that a man has will he give for his life." He could find nothing wrong with Job's life, and so he attacked his motives.

The first mention made of the devil is in the temptation in the garden of Eden. There he begins his conversation with the woman with a charge against God, and insists that the Lord's restrictions on them are due to nothing but jealousy and intended to prevent their rightful development. "Ye shall not surely die, for the Lord doth know that in the day ye eat thereof ye shall become as God, knowing good and evil."

You will be able to recognize him by such tracks as these among men of the present day. You may have heard his voice in the criticism of the conduct of church members. He has been at it from the days of Job. He loves to get anything against a preacher. It is a sweet morsel to him if he can publish it in the daily papers. He never fails to mention it if he is a "clergyman" or a prominent "churchman," if some rascal has been caught or some saint has fallen. He always suggests that the preach-

ers are after the biggest salary. The fact that many religious papers have crushed the life out of those who conducted them does not prevent his saying that an editor has gone into the business of making money and practicing extortion. If he can raise the cry that conventions and boards are a conspiracy on the part of a ring to control the people and use them in their own interests, he is in his element. You will hear him insinuate that somebody is getting a fat salary and the people don't know what becomes of their money. He has pretty nearly worn out the old story that it takes a dollar to send ten cents to a mission field, though he still tells it on the sly. He is yet and always the accuser of the brethren. To him there is no good, and the only joy he has is in the discovery of unrighteousness or in insinuating that it is there though undiscovered. How different is the spirit of the heavenly world as shown in Michael the archangel when contending with the devil. He durst not bring against him a railing judgment but said the Lord rebuke thee. He had to contend with him, but he did not fight the devil with fire. Wherever there are railing accusations, or low insinuations, the devil is apt to be there. There is hardly need to ask who the devil is, for it is not difficult to recognize his voice.

### A GREAT TASK.

We Baptists of Mississippi have a big task ahead of us for the next two months. Home and Foreign Missions should be presented in every church in the State in the next sixty days, where these causes have not already been presented. Let us not forget that Home and Foreign Missions have the right of way in every one of our churches and that the pastors are to pull together for the accomplishment of the big task before us. But for the noble band of missionary pastors, we have in Mississippi, we could not begin to accomplish the heavy undertaking of securing over \$35,000 for Foreign Missions, in two months time. The amount needed from all sources on February 1 was \$465,000 to get the Foreign Mission Board out of debt. Our part of the amount is over \$35,000. We have waited until the last—most of us—to take our Foreign Mission collections. Now let us do our level best for saving a lost world.

It is very much hoped that the Foreign Mission Journal will be taken by every pastor in the State. Of our 450 pastors, only 138 take the Journal either in their own names or in the names of their wives. A pastor cannot, as a rule, be counted on to do great things for saving a lost world when he neither takes the Journal nor gets the information of our work that it contains. To have more of the missionary spirit we need more information of the work of our board in world-wide mission work.

I will be glad to send in the names of any who want to take the Journal.

I. P. Trotter.

Hattiesburg, Miss.

## THE BAPTIST RECORD.

### THE SPRING CAMPAIGN FOR MISSIONS.

That we may understand what is before us in the campaign for missions that has already begun in some of the churches, and which will call for the very best service that we can render, I call attention to the following figures: The first of March last year my book showed that we had paid for Foreign Missions \$2,082.89, and for Home Missions \$891.06. We added to these figures on my book during March and April for Foreign Missions \$29,643.80, and for Home Missions \$18,687.33, besides what was sent direct to Richmond and Atlanta. There is not much difference in the figures as they now appear, those for Foreign Missions being at this date some little ahead, while those for Home Missions are a little short, with one week to our credit. It will be remembered that we had the most forbidding weather conditions that ever confronted us and that the collections were pressed with difficulty in the country churches especially. There are many things that make the campaign this year more favorable. The open winter has not made such heavy drafts upon us, and consequently we are better able to give. While we have had much talk about a more systematic way of meeting our mission work, we have not had much in practice, and those who have sought a more systematic plan have had the disadvantage that always follows a change in method. It behooves us then to give as strenuously, to pray as earnestly, and to work as hard as we have ever done to do our share in meeting the obligations that we have assumed in giving the gospel to the destitute. Let every pastor take an inventory as to the time in which we have to do the work. There are two months and this means for the average country church two days for meetings, and getting the hearts of the people thoroughly enlisted. Why not try the every-church-member canvass, and seek to get a contribution from every individual member by a personal effort on the part of the pastor, or by a well organized band who will see that each child, youth, woman and man shall be asked to do something for Jesus' sake, for His honor and His glory. It may be difficult, but certainly it will pay for the trouble. Then there are the twice-a-month churches, whose time for doing the work will be four days with the additional stimulus of the mid-week prayer meeting, which should be brought into service and made to contribute a quota of missionary enthusiasm, in song, prayer, instruction and exhortation. Much depends on the songs that are used, and let us march into this campaign with our songs of victory, such as "Throw Out the Life Line," "I'll Go Where You Want Me to Go," "Rescue the Perishing," "Higher Ground," "Greenland's Icy Mountains," "Jesus Shall Reign Where E'er the Sun." Do not forget to pray. Pray for the missionaries, pray for the people to whom they have gone, pray for the givers, pray for more givers, pray for yourself that you yourself may be more liberal; pray for the pastor that he may lead the church as he has never done. Pastors should preach missionary sermons

tell the people about the fields where we are working, tell them the names of the missionaries and who they are, and how the work is succeeding; use all the tactics possible.

Have missionary rallies, using home talent as much as possible; bring in the boys and girls for recitations and be sure they breathe a missionary spirit. I pray God that we may have the great work to be accomplished on our hearts and then in love of Him Who loved us and gave Himself for us, do with our might what our hands find to do.

A. V. Rowe.

### WANTED SERMON ON HOME MISSIONS.

B. D. Gray, Corresponding Sec'y.

March is the great Home Mission month for our Baptist women of the South. They are to make the first week a week of prayer, study and offerings for Home Missions.

Many of our pastors will preach on Home Missions Sunday, March 2nd, with a view to helping our women in this great season of prayer, study and gifts. Will not every pastor in the South come to their help by preaching a great Home Mission sermon? What a blessing it will be to the pastors themselves, how it will stimulate our men, as well as our women, to larger gifts for Home Missions!

Another Sunday can be used if the first is not suitable. The Home Board upon request will supply tracts free to the pastors for their use and for distribution. Come, brother pastors, to our help!

### MISSIONARY ALBUM.

The Foreign Mission Board has prepared a most unique missionary album which contains the pictures and a short life account of the missionaries of the board. Dr. William H. Smith, editorial secretary, has given much time and thought to the preparation of this album, and he has done a fine work. The Baptists of the South as well as the missionaries on the field will join heartily in thanking him for the excellent album. In addition to giving the pictures of the missionaries, it presents in a succinct form interesting facts in connection with the life of each one. The album is arranged so that as new missionaries are appointed, their pictures can be added each year without any trouble. It would be well for each pastor to have one of these albums. The layman who wants to keep posted needs it. It is a good thing for the sisters in the missionary societies. It can be used well with the missionary calendar of prayer, and also in reading the Foreign Mission Journal and letters from our missionaries on the field. We have seen nothing recently in connection with our mission work which pleases us better. It is informing and very interesting. The price of the album is twenty-five cents, postage paid. It is also given as a premium for ten subscribers to the Foreign Mission Journal. Send for one at once before the supply is exhausted. Address, Foreign Mission Journal, Richmond, Va.

## MISSION SECTION

## ENLISTMENT AND CO-OPERATION.

Arch C. Cree, Enlistment Sec'y.

The Home Mission Board at its annual meeting last July created the department of enlistment and co-operation. This was no hurried step but the climax of the trend of many forces and factors of the past decade. It was the Home Mission Board's response to a general, widespread demand on the part of Southern Baptists for such an agency.

The late Dr. F. W. Kerfoot sought to meet this need when he advocated before the Southern Baptist Convention in 1900, 1901 and 1902 the creation of a separate board to do such work. While the sad need was generally recognized by the convention yet there was a question in the minds of many as to the wisdom and propriety of creating a new board, hence the matter was dropped. A further reason advanced in opposition to the new board movement was that the development of the home field is naturally and logically the work of the Home Mission Board in co-operation with the State Mission Boards of the several states.

This crying need for training, development, enlistment and vitalization of our backward forces would not be silenced and in the ten years that ensued the Home Mission Board has sought to meet the need, but from all over the territory of the Southern Baptist Convention brethren have turned again and again to the Home Mission Board with appeals for a stronger emphasis and more specific attention to the work of developing our undeveloped forces.

In the report of the Home Mission Board to the Southern Baptist Convention at Oklahoma City last May, Dr. B. D. Gray, our corresponding secretary, responded to these overtures as follows:

"Is not the time ripe for the adoption of a program in the various states and by the Home Mission Board that shall devote much attention to the enlisting and vitalizing of backward churches and to giving comfort and aid to the men of God who preach to them? The Home Board awaits the expressed will of the convention and the increased support of its work that will be necessary for the maintenance of the enlarged task."

Dr. J. B. Cabrell, of Texas, in the report of the committee on "The Functions and Finances of the Home Mission Board," stated the case of the laggard churches and outlined the function and responsibility of the Home Mission Board in this particular work as follows:

"Whatever this convention does directly to evangelize and train the saved for service throughout the territory of the convention must be done through the Home Board. It is the function of the board to evangelize, teach, elicit, combine and direct the energies of the people for the spread of the gospel in every part of our country. This should be done in all the ways it can be done—by evangelists sent abroad, by schools acting



Dr. Arch C. Cree

Secretary of the Department of Enlistment and Co-Operation of Home Mission Board.

as training camps or in co-operation with other missionary organizations.

"No greater task lies to our hand than the revitalizing, the teaching and the enlistment of the thousands of laggard churches in the work for which churches are founded and for which they exist in the world, the importance of this task cannot be overestimated.

The churches must help to save the lost of earth in order to save themselves. It is one of the supreme functions of the Home Board to work out, in connection with co-operating bodies, this large and urgent problem for the sake of saving our own land; but none the less for the training of an effective missionary force for world-wide conquest."

Acting under the recommendations of the convention and by advice of the Home Board State vice-presidents assembled by the annual meeting in Atlanta last July, the Home Mission Board created the department of enlistment and co-operation and later called the writer to take charge of the work of the department as enlistment secretary.

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(b) To co-operate heartily with the Laymen's Missionary Movement in its campaign for stewardship and missions and to enlist the laymen of central churches in the work of developing the weaker churches in their districts.

(c) To co-operate with every good effort to build up the community and improve the community life, especially in the country districts, that they shall be consistent with our denominational policy and spiritual mission.

Finally, to press for intensive rather than extensive cultivation of the field, believing that if the intensive possibilities are cared for, the extensive possibilities will naturally result. Realizing that success cannot be secured from without but must come from within the churches, it is the primary purpose of the Home Mission Board through this department in all of its plans to seek to minister to the vitalization of the spiritual life and service of the local church that the church may reach out through the associa-

Thursday, February 20, 1913.

the district association executive committees, local churches and pastors, the department is set for the enlistment of the unenlisted, the development of the undeveloped forces of Southern Baptists for the support of all the interests of our denomination. Mark the phrase, "all the interests of our denomination."

It has been deemed wise to hold the program of the department elastic enough to fit the varying needs of differing sections and situations. But, in the main, the department has before it the following objectives:

1. In conjunction with the publicity department to create and distribute a literature suited to the peculiar needs and problems of the backward forces of the Southern Baptist Convention.

2. To co-operate with the recognized denominational agencies in each State in the support of co-operative field workers.

3. Through these co-operative field workers:

(a) To project and conduct educational, missionary, church-to-church campaigns in district associations for the setting forth of the needs of all denominational interests and the advocacy of stewardship and systematic and proportionate giving.

(b) To hold workers' conferences and mission institutes on the order of the Sunday School institute held by the Sunday School Board, in the towns, the cities and at strategic points in the country, for the training and development of leaders, workers, pastors and others.

(c) To unite with the pastors for the training and the development of local churches in systematic, proportionate support of all denominational benevolences—eleemosynary, educational and missionary.

(d) To induce churches to unite in forming compact fields, building parsonages, locating pastors and otherwise increasing their efficiency in the affairs of the Kingdom.

(e) To disseminate denominational, educational and missionary information and inspiration in the churches by means of organized study classes and the distribution of literature.

(f) To co-operate heartily with the Laymen's Missionary Movement in its campaign for stewardship and missions and to enlist the laymen of central churches in the work of developing the weaker churches in their districts.

(g) To co-operate with every good effort to build up the community and improve the community life, especially in the country districts, that they shall be consistent with our denominational policy and spiritual mission.

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Thursday, February 27, 1913.

tion and further through the State Board and then through the general boards to the uttermost part of the earth.

Correspondence concerning this work should be addressed to Arch C. Cree, enlistment secretary, 1002 Third National Bank Building, Atlanta, Ga.

## SHALL WE HAVE MISSION SCHOOLS?

By H. W. Provence.

## Second Paper

In the first paper the question was raised as to the wisdom of undertaking to conduct an extensive educational work on the mission field. The answer to this question depends very largely upon what may reasonably be expected as the results of such work. What, then, is the function of the school in the missionary propaganda?

It is an evangelistic agency of large importance. This is not its primary function, but it is one worthy of mention. Through this agency the missionaries are able to reach a good many people whom they could not otherwise influence directly. In most mission schools, if not all, the teaching of the Bible is a fundamental part of the curriculum, and the missionary teacher is also a messenger of the word of life. The evangelistic purpose lies deep in his heart.

It is not surprising, therefore, that a very large proportion of the boys and girls who go through the mission schools are converted. Dr. D. B. Schneder, a prominent missionary in Japan, says: "A recent investigation reveals the fact that of the graduates of the Protestant schools of middle grade and upward, including theological schools, just about fifty per cent have gone out into the world as baptized Christians. Of the graduates of the Protestant girls' schools above primary grade over eighty per cent have gone out as baptized Christians." Similar testimonies from other lands might be cited.

Furthermore, by means of the school many homes are opened to the missionaries that they would not otherwise be able to enter. If a man sends his boy to the mission school, the principal of the school may feel free to visit that boy's home. He has a new point of contact with the boy's parents. If a girl comes into the mission school the principal of the school has a new point of contact with the girl's mother and sisters.

The mission school is also a leavening influence in the life of the community. Even if the pupils do not all become Christians, they learn much of the gospel and come to view the work of the missionary and the church with much more favor. They cannot escape the influence of close contact with a Christian personality. They also get a new outlook on life and the world. Superstition and ignorance give way to knowledge. The pupils receive an intellectual stimulus. Thus they introduce new ideas and new forces into the life of the community, and help to produce an atmosphere in which it is easier to propagate the gospel.

But the chief function of the mission school is the training of Christian workers. This is the primary reason for its existence. If the task of Christian missions were sim-

## THE BAPTIST RECORD.

ply to evangelize the heathen world, we might possibly dispense with a large part of our educational machinery and confine our efforts to preaching the gospel and teaching evangelists. Yet even this is very doubtful. For it is necessary to remember that we do not make men Christians by baptizing them and tagging them with the Christian name. The history of Christianity in Europe has demonstrated for all time the folly and futility of any such short-cut method of Christianizing the heathen world.

A multitude of baptisms may mean nothing for the real and permanent progress of the kingdom of God. The Christian preacher who faces a heathen audience is continually oppressed by the consciousness that they live in a different world from himself. The fundamental Christian conceptions of God and holiness and sin and salvation and redeeming love are strange to the heathen soul. They are alien to heathen thought. The missionary may speak the Chinese language with fluency and freedom, but the difficulty is to make the heathen term convey the Christian concept. So that even the fundamental work of evangelization involves far more teaching of Christian truth than in a Christian land, where the general familiarity with the gospel forms the basis of the evangelistic appeal.

But our task is larger than simply evangelizing the heathen. The task of Christian missions is, under the blessing of God and through the operation of His Holy Spirit, to establish in as many places as possible a self-propagating Christian community. China will be Christianized not through foreigners, but through Chinese. It is important to observe the distinction between merely evangelizing a country and Christianizing it. Where shall we ever be able to get enough men and women from foreign lands to Christianize the four hundred teeming millions of China? The missionary may insert the leaven of the gospel in the mass of Chinese life; but the leavening process must go on through the contact of the Christian Chinese with his heathen neighbor. It is of the greatest importance, therefore, that the Christian in China shall be a true and intelligent exponent of spiritual Christianity. He must know enough of the gospel to distinguish between his own individual experience and the plan of salvation, which is broader than any one man's experience and is adapted to all the different types of mind and heart that make up the world. He must represent and not misrepresent Christ and His Gospel. So that the work of Christian education is fundamental on the mission field, as well as elsewhere.

Now, if boys and girls born and reared in a heathen environment are to be grounded in the principles of the gospel, it must generally be through the agency of the Christian school. If Christian fathers and mothers have to send their children to heathen schools, they will never live long enough to outgrow the blighting influence of those early years. That is the formative period of life, and it is suicidal to neglect it.

But, further, the churches must have men

equipped for leadership—men with a broad outlook on life, men whose minds have been developed and trained to grapple with the weighty problems of life, and who are able to relate the principles of religion to the exigencies of the modern world. The Christian denomination that fails to provide for the proper training of leaders need not be surprised, if the people follow others.

## Mississippi Baptist Hospital

## SHORT TALKS ON THE HOSPITAL.

## Management

Often the question is asked, "What doctor is in charge of the hospital?" The answer is, "None at all." We have a visiting staff, composed of some of the leading physicians and surgeons of the city; but none of them are in authority here. The hospital is open to all physicians and surgeons. The hospital is in charge of a board of trustees appointed by the Baptist State Convention, and this board dictates the policy of the institution. This board has employed Miss Sallie Stamps, an excellent Christian woman, as superintendent. She has under her eight young ladies who do the nursing. We hope when the new building is erected to employ a young graduate physician as intern; but our capacity does not allow for that now.

## Fees

When physicians' and surgeons' fees are to be paid, that is arranged for separate and distinct from the hospital fees. This is the custom in all such institutions and seemingly the only reasonable plan. The charges for hospital service is as follows:

Board and nursing \$4 per day; \$25 per week. Special nurses, extra. Use of operating room, \$5. We make reductions when two are placed in a room. Other concessions are made when the conditions justify it. Our visiting staff treat our charity patients without charge, and it is but fair to them to say that many times they treat patients without pay who pay the hospital expenses. More than one-tenth of our work has been outright charity work and we hope to keep up this proportion; but some months our calls for this kind of service is so pressing that we do not make exceptions.

Now, if boys and girls born and reared in a heathen environment are to be grounded in the principles of the gospel, it must generally be through the agency of the Christian school. If Christian fathers and mothers have to send their children to heathen schools, they will never live long enough to outgrow the blighting influence of those early years. That is the formative period of life, and it is suicidal to neglect it.

If these talks do not make matters plain enough, a direct question shall be promptly and gladly answered. Next week we shall speak of the religious feature.

Bryan Simmons.



Thursday, February 27, 1913.

## Woman's Missionary Union

MRS. T. J. BAILEY, Editor.  
Direct all communications for this department to Mrs. T. J. Bailey  
MRS. J. P. HARRISON, Corinth Sunbeam and Royal Ambassador Leader for Miss:  
MISS MARION BAXSTON, Winton  
MISS MARIAH JOHNSON, Hattiesburg  
Y. W. A. Leader  
College Correspondent

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MRS. A. J. AVEN, Clinton  
MRS. GEO. W. RICE, Houston  
CORRESPONDING SECRETARY

MISS MARGARET LACEY, Clinton  
All Societies or State should send quarterly reports to Miss Margaret Lacey,  
but all money should be sent to A. V. Rowe, Jackson.

"And let our people also learn to maintain good works  
for necessary uses, that they be not unfruitful." —Tit. 3:14.

## NOTICE.

Societies will please send the "Central Committee Expense Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

## ATTENTION!

The Week of Prayer and Self-Denial for March 3 is nearly upon us; the literature has been sent out and we trust that all societies, Sunbeams, Y. W. A.'s, and others, are arranging to observe this week in the interest of Home Missions.

It may be of interest to know that all of the societies in our Southern Baptist Convention have not in the past three-quarters of our convention year, raised one-half of their apportionment. The women and children were asked to raise \$292,700, and as yet have only reported \$126,743, which leaves us for the remaining quarter the enormous task of raising \$166,390. This is enough to call us each one to our knees and from them to a most earnest effort to do all we can to raise the large sum.

One immediate means will be an enthusiastic observance of this March Week of Prayer. If the date, March 2-9, does not suit you, use the dates most convenient, but by all means, observe it, and make the largest offering that is possible. Upon each individual rests this responsibility. My confidence is such in the Christian womanhood of Mississippi that I know you will do your best and will see to it that we as a State will not fall behind in apportionment. I believe you will do little more for good measure and thus help to even up in case our State should fall behind.

May the Lord graciously help you as you perform this service in His name and for His glory.

Mrs. W. A. McComb,  
President of W. M. U. of Miss.

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became acquainted with facts concerning her death that struck me as so pathetic, so tragic and soul stirring that I feel they should be known to all Southern Baptists.

In a letter received from her sometime ago she spoke of going to the field the day after a battle to care for the wounded. Last night we read that she had died on the voyage home and that her body was on the S. S. Manchuria at the Honolulu wharf. We went to the ship and were privileged to converse with Miss Cynthia Miller, the missionary trained nurse, who was her companion on the voyage and who was commissioned by the Foreign Mission Board to convey the cremated remains to San Francisco, where she would be met.

But the pity and tragedy of it all lay in the fact that this learned and brilliant woman and devoted Christian had her sympathies so overtaxed by witnessing the ravages of the famine and her body equally overtaxed to the sufferers that after months of heroic exertion and unexampled self-sacrifice she broke down and sank into a melancholy state refusing food that the hungry might be fed. The indebtedness of the board also preyed upon her mind until the very last. The stewardess of the ship told us that she did not weigh 50 pounds when brought on the ship in an unconscious state from which she never roused.

Your secretary has been in the Lincoln County Association campaign for the past two or more weeks. Each society organized was visited, and a number of societies were organized. In spite of the bad weather, and some fearfully bad roads the entire trip was a pleasant one, and we believe a profitable one. The vice-president, Mrs. J. E. Woodward, hopes to get in close touch with the new societies and make of hers the banner association of the State.

We give below the list of societies heard from in regard to the Central Committee expense fund since our last issue:

Jackson 2nd \$2.50, Gloster \$2.50, Leakesville \$1.90, Corinth \$5.50, Newton \$2.50, Tupelo \$2.50, Canton \$1.50, Baldwyn \$1.70, Brooksville \$4.00, Magnolia \$1, Blue Mountain \$5, Indianola \$2, Brookhaven \$2.25, Silver Creek \$1.10, Forest \$1.

## THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Blvd., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have been helped.

## SHE BEING DEAD YET SPEAKETH.

From a letter written by a friend of our honored missionary, Miss Lottie Moon, who is now residing in Honolulu we publish the following extract:

"Did you know of Miss Lottie Moon, you must know of her, the pious, learned and enthusiastic missionary to North China of the Southern Baptist Convention? Today I

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THE BAPTIST RECORD.

where I have seen the opinion expressed that this refers to some special occasion in the life of the patriarch, rather than to his habitual trust, or abiding faith in the promises of God. Several events suggest themselves as furnishing this occasion.

1. His meeting with Melchizedek. He recognized this mysterious individual as a priest of the most High God. The author of the epistle to the Hebrews emphasizes the fact that Jesus Christ was a "priest after the order of Melchizedek," or that Melchizedek himself was a type of a much greater priest who was yet to come. It is not improbable that Abraham saw or understood this great truth of redemption and was glad.

2. When Jehovah condescended to bind Himself by the ritual of a human covenant, and in appearance, as a "smoking furnace and a flaming torch," passed between the parts of the divided animals, Abram's faith was so strengthened, and his vision so much enlarged that the record says, "He believed God and he resolved it to Him for righteousness." (Gen. 15:6).

3. When a definite promise was made that a son of Sarah should become the medium of a world-wide blessing, when his own and his wife's names were changed, and when in obedience to Jehovah he instituted the rite of circumcision, he "fell on his face and laughed" in the gladness of his heart.

4. When he stood face to face with the Lord and with marvelous persistence, interceded for wicked Sodom, he doubtless "saw" the son of God with his natural eyes.

I can then send a detective and the people can secure their convictions—it will not do to talk even to two people about raising a subscription. It will leak. It will be sure to leak.

I will send names of only those who have signed an agreement with the League to stay sober at all times, and lead a moral life, so their testimony will be worth something before a jury.

There is no reason why the boards of supervisors and town councils should not make this appropriation. The last legislature says they may. The League fought hard to get the law. Every legislator, who was a servant of the liquor crowd, voted against the measure.

The citizens—men and women—should go in a body before unwilling boards, who are in sympathy with the liquor business and compel (morally) their boards to do their duty. This done, the rest is easy.

G. W. Eichelberger,  
Sup't.

**DRIVE OUT MALARIA  
AND BUILD UP THE SYSTEM!**

Take the old standard GROVE'S TARTAR LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children see.

It has become customary for me to present to this committee when it meets a review of the lesson situation and the various matters they must deal with. This leads me to send this communication asking for information which may be forward-

ed in due course to the brethren who make up the committee.

I wish to invite all who are interested in this matter of lesson courses to write to me in regard to it. Do you believe we ought to have a new course of lessons? If so, how ought these new lessons to differ from the old? If we do not have an entirely new set of lessons, ought any changes to be made in the Uniform Lessons? How far do the Graded Lessons answer the need? These questions are merely suggestive. I shall be glad to have your views, whatever they may be, on the lesson situation and how it can be improved.

I. J. Van Ness,  
Editorial Secretary.

Nashville, Tenn.

## FOR SALE.

Fig trees and grafted Pecan trees of finest varieties; thorough bred Poland China Hogs, and Eggs from Rhode Island Red Poultry. Write to L. E. HALL, Hattiesburg, Miss.

## HOW TO GET RID OF BLIND TIGERS.

Answering a voluminous correspondence on this subject, permit me to say: The first thing to do in ridding a town of blind tigers and bootleggers is to go before the city council and before the board of supervisors next first Monday, and ask them to make an order on their books, appropriating from their treasures money not exceeding one-third of the fines from convictions for violating the liquor laws, to pay expenses of buying the liquor and convicting them.

The community knows where the money is coming from to defray expenses.

I can then send a detective and the people can secure their convictions—it will not do to talk even to two people about raising a subscription. It will leak. It will be sure to leak.

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I. J. Van Ness,  
Editorial Secretary.

Nashville, Tenn.

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Thursday, February 27, 1913.

## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE  
By L. E. BARTON, D. D.

March 9.

## THE DESTRUCTION OF SODOM.

Gen. 19: 12-17, 23-29.

Golden Text.—"Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing."—Cor. 6:17.

He was nineteen years old and was sitting in the door of his tent at noonday. Presently he saw three strangers standing under the oak trees, which shaded the tent. Two of these were angels, while the other was a visible manifestation of Jehovah Himself. They had come to reveal to Abraham a terrible secret and then to execute an awful mission. God has a way of telling His secrets to His intimates. "And Jehovah said, Shall I hide from Abraham that which I do?" Jesus said, "No longer do I call you servants, for a servant knoweth not what his master doeth, but I have called you friends, for all things that I heard from my Father, I have made known unto you." It is blessed to have such a friend to take us into His counsels. God was on His way to destroy the cities of the plain, but would not hide His plan from Abraham. The good old patriarch pleaded for Sodom because Lot was there and because his heart was large with pity for all the doomed wretches. Lot was granted all he had faith to ask, but Sodom must reap.

## The Reward of Her Doings.

How often bad comes in judgment! But sinners' eyes are blinded, their ears deaf, and their hearts fatted that they cannot see, hear and perceive.

The saving grace was gone from Sodom, not ten righteous persons could be found in it. "Sin, when it is finished, bringeth forth death." Oh, the blackness of the sin that exhausts the patience of the tenderly compassionate God! Think of a son so obdurate that all his mother's love for him turned into inveterate loathing which pants for retribution! This case is worse than that. God turns against Sodom. Its wild orgies of wickedness have assaulted the ears and pierced the heart of Jehovah until He will have no more of it. The cup of iniquity is running over, the divine patience has reached the limit of endurance; the clouds are ready, at a given command, to pour down a deluge of fire and brimstone which will transform the thriving cities of the fertile plain into a blazing hell, and seething sea of temporal and eternal death. Let us take warning. This is always the cost of sin. The only thing that can avert its doom and

break its power is the blood of Christ.

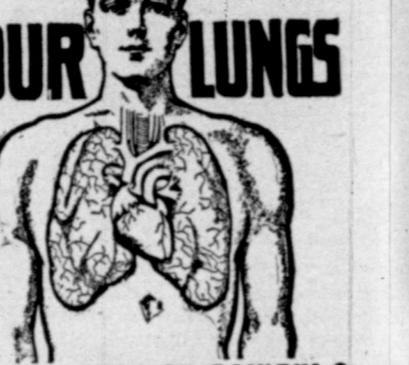
Sovereign Mercy and Sinful Delay.

Note how wonderful is the Lord's dealing with Lot. He remembered Lot for Abraham's sake. The angels warned him to take his family and fly for his life. At the last, while he has a covetous eye on his possessions which he cannot take, the angels lay hold on him, and drag him, perchance, out of the city. But for infinite mercy he would have been engulfed in the fiery flood. Lot could scarcely quit Sodom to save his life and that of his family. In such a manner does the love of gain take hold of men. He lost his wife; lost his sons-in-law; lost the sweet womanly modesty, and purity of his daughters; and gained a drunken debauch, and the paternity of the Moabites, and the Ammonites, the most hated names in history. But for God's sovereign mercy, he would have lost his soul. It is a miracle of grace how God loves, follows and protects His wayward children. Lot doubtless went to Sodom in interest of his wife and children, but it evenuated in their ruin. Many men today are hoarding fortunes for their children which will serve only to ruin those they love. Better give it to the Lord's cause.

## The Leavening Power of Evil.

If one does not influence his surroundings his environment will sap his moral fiber. If Lot had lived just right in Sodom somebody would have followed his example. But he was so deteriorated that he had betrothed his daughters to Sodomites. Moreover he was willing to sacrifice his daughters to the lust of the Sodomites to protect the angel guests. This was the essence of baseness and cowardice. After his escape he went into beastly drunkenness and became the victim of his own daughters' lust. What a horrible price to pay for his covetous choice! Lot "viewed his righteous soul from day to day with their lawless deeds," (II Peter 2:8) but seems not to have cried out against their wickedness. He even hesitated to leave the doomed place at Jehovah's command. We are almost startled that Peter should call him a "righteous man," but such is the grace of God that he does not cast off his own even when they are cursed with selfishness. Lot is a good illustration of "the preservation," if not "the perseverance" of the believer.

One of the most beautiful things in this lesson is that "God remembered Abraham and sent Lot out of the midst of the overthrow." The real essence of Abraham's prayer was granted, for his heart was on Lot when he pleaded for the doomed city. He did not ask Lot's deliverance but the Lord knew what was in his heart and answered before he asked. Moreover Jehovah was true to their friendship. He could not forget His faithful servant and His pleadings.



## ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hawking and coughing?  
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

## CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance the longer you allow deep seated and serious your condition becomes.

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Lang Germine, the German Treatment, has cured consumption and pneumonia, even after failure of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs,

Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been cured by Lang Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today.

## WHY THEY CANNOT UNITE.

## Article One.

(The following articles were not written for the ministry, but for the masses; therefore, are simple statements of facts, as seen by the writer)

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Remember we carry the services of all publishers. Free sample copies of Easter services will be mailed on request. Enclose 5 cents to pay postage.

## Easter Offering Envelopes for Individual Giving

Envelope No. 1. Lithographed in colors with space for name, date, and amount. 2 x 3 1/4 inches. 30 cents per hundred; \$1.25 for five hundred; or \$2.50 per thousand, not prepaid.

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No. 178 S. Easter Lily Collection Envelope. With a cluster of lilies printed in purple on white envelope with slot, encircled by fifty small lilies, each to be marked "X" when sold at the amount agreed upon. Size of envelope, 3 1/2 x 5 1/2 inches. Special, 75 cents per hundred, postpaid.

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# You Look Prematurely Old

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Thursday, February 27, 1913.

THE BAPTIST RECORD.

and his life is hid with Christ in God. See Col. 3:3.

The Methodist church holds the one doctrine and the Baptists the other. How then could any honest man who believes either join a church with us; but they went out that they might be made manifest that they were not all of us?"—I John 2:19.

2. Methodists do not believe that any one receives eternal life when he believes in Christ, but instead that each one receives contingent life; that is, life dependent upon continuing to believe in Christ, which any one may cease to do. Consequently the life which Methodists hold that the believer receives is a life conditioned upon the future conduct of each individual; that if the believer holds out faithful to the end he will be saved, but if he does not do so, the life that was given him when he believed will be taken from him and he will be again condemned and damned. But Baptists believe that the gift of God, received by every one who believes is ETERNAL LIFE. (Rom. 6:23.) Which life, because it is eternal, can never be revoked, taken away, nor end. You can see the difference. Baptists hold that the gift of God is the believer, the very moment that he believes, is eternal and unconditional so far as the future of the believer is concerned. That faith is a completed act, when it receives salvation, so far as salvation is concerned; while Methodists hold that faith is not a completed act, so far as salvation is concerned, but a continuing act, which may cease; therefore, that no man is safe until death.

The Baptist reasons for their belief are founded on the words, "He that believeth on the Son hath everlasting life."—John 3:36. Also on the words, "He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation."—John 5:24. And on the further words, "He that believeth on Me hath everlasting life."—John 6:47. And on the sweet words of Christ, "My sheep hear my voice, and they follow me, and I give unto them eternal life; and they shall never perish."—John 10:27-28.

This doctrine forever separates Baptists and Methodists until one or the other changes belief about it. Baptists do not deny that there are passages which seem to teach the doctrine of apostacy, but they hold that such scriptures must be interpreted in the light of the plain, unequivocal words of our Lord. No figurative or hypothetical passage or interpretation must be made to contradict His plain words.

A lady asked me about joining the Methodists. I said, "Do you honestly believe that a child of God can fall away and be lost?" She said: "No, sir; I do not." I then said: "Can you honestly join a church that teaches that one can and be true to what you believe your Lord said?"

As I see it, this is the most vital doctrinal difference between Methodists and Baptists, because it involves the plain statements of our Lord.

See the next.

E. L. Wesson.

## WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie McCall, of this place, says: "I had been troubled with female complaints for over ten years. I could not walk or stand on my feet, and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold."

This is a high estimate on a plain herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it in \$1 bottles.

Baptist do not hold that those who hold the doctrine of apostacy intend to make the words of Christ untrue, but that the doctrine in itself does that, therefore, they cannot believe the doctrine. Baptists know that many who profess to believe fall away and die in sin, but they know that Jesus Christ could not lie, therefore, they hold that such as fall away and die in sin were deceived; they did

not really believe in Christ. John explained it when he wrote "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."—I John 2:19.

not really believe in Christ.



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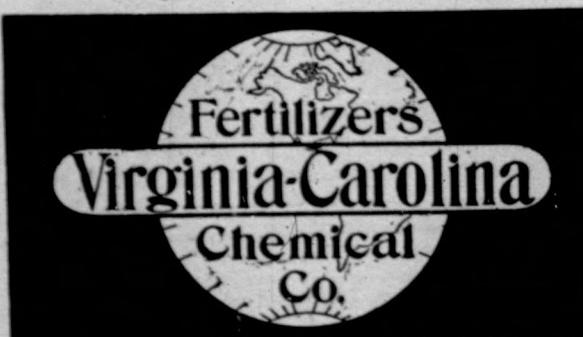
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